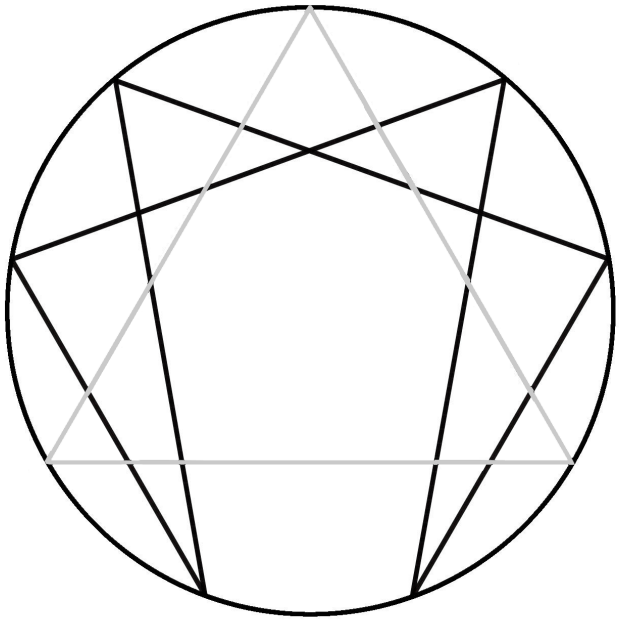
The Enneagram

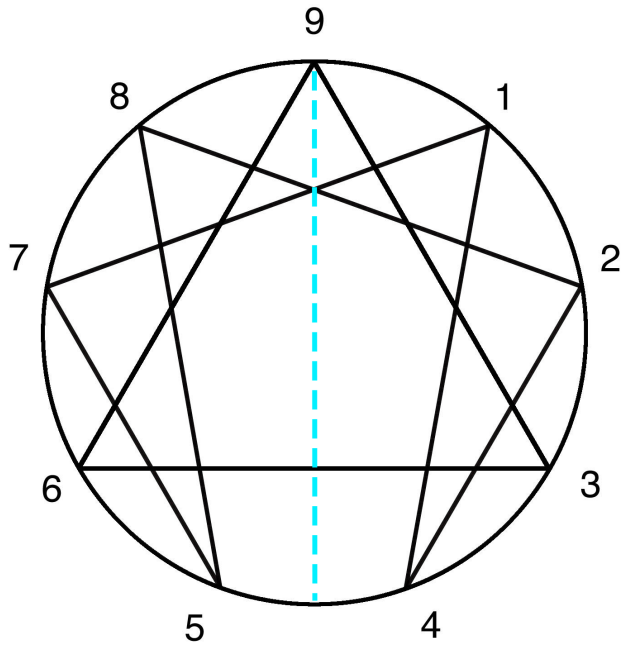


W. A. Nyland

Enneagram Compilation

Part 1

Mr. Nyland talks about the Enneagram in two different ways. One is taking the Enneagram as the possibility of man. That what he has on the right side is his actual being. What is on the left side is his potential.
This first section discusses this approach.



Visualize the 1-4-2-8-5-7 in the ordinary Enneagram. When you visualize it: 1-4-2 is on one side; 8-5-7 is on the other side. The Enneagram is a division of man. He's not complete. That what he has on the right side where is the 1-4-2 is his actual being. What is on the left side is his potential. It's a different way of looking at the Enneagram because I'm not now taking the Enneagram as a whole as the totality of man. I'm now taking the Enneagram as the possibility of man in which the bottom part that is between three and six, as you remember, where then, of course, it's also four and five, are not connected. That is the emotional center, that is, that what is at the present time in man only a little bit developed and it cannot overbridge from four to five and only having to go through the regular routine of one, four, two, up to two again, eight up to the other side, five then exists, and then seven in order to give again a jumping off board to get to one.

So the division of the Enneagram simply means that man as he is actually cannot without any help, overbridge his emotional center and to go on his own, you might say, into his intellectual development. You see, the first segment is physical, the second segment at the bottom is emotional, the third one is an intellectual. But his intellectual is not developed at all, practically not. His emotional is only half developed. And the other, you might say, is vague.

And that now, if I understand the Law of Three which starts at nine and runs in a certain circle three six nine, three six nine. Because of this motion, the completion of the 1-4-2-8-5-7 can be accomplished. It is that way the Enneagram can start to function as a certain symbol which starts to rotate and when you look at it, and you see it then rotate, you will see that it will become one point. In that the Law of Seven and the Law of Three have become one. And in the motion of that Enneagram as a symbol has moved towards you. I say the real reason why one must (- - -) see it in this way is that out of that what then is active and a dynamic force reaches at a certain point, when it is one, a static condition of Being. And then it has reached a level of Being which is consistent because of the rotation moving towards one, simply means that in that particular process of dissolving the seven with the three into one, a vertical line has been drawn which lifts man up from Earth to a higher level.

Then again he is ready for a new cycle, and that cycle is again subject to the same principle. That is, that man can develop understanding his physical body with the different forces which affect it and which, as I say, are represented by the initial Do, that is, that wish which starts Work. That what I

wish to achieve, that is, Consciousness or freedom, and that, in that, I have to overcome the wishes of myself which are the obstacles in the way of my development, that is then in that formation, the Do Re Mi of Kesdjan is born into the possibility of Sol La Si.

One may not see this immediately when you look at the Enneagram but when you start to study it and try to, almost I would say, try to find out what is behind it, you will see that gradually that becomes much clearer, that actually in the rotation and the rotary movement, something is taking place in that, and it starts then to develop something that belongs to a different level of Being which is Kesdjan. It is centered around a wish, that is the wish to overbridge in the Enneagram between four and five, but I use constantly 1-4-2-8-5-7 for that purpose, that is, I am using my physical body for the purpose of accomplishing what I want to do.

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One can say, of course, much more about it, but you have to think, you have to try to visualize it. What is taking place in yourself. You may not trace it, 1-4-2-8- 5-7 so easily. Although you have a little indication of what I said, that the segments represent the centers one and two belonging to the physical center, four already belonging to the emotion. I go from one to four. Why? Because I have to have a wish. I have to go back again to the physical center, that is two. That is, I have to go back to start Work with, but I don't know in the physical center what I should do. With that I go to eight, that is my intellect, that is, at least where there is a little potentiality of an insight, and this realization in my mind, that something has to be done, as represented by eight, I then also realize my force is not strong enough. I go down to five. Again I am fed by an emotion because that is the side of the Enneagram on the left side. Five. Now I reaffirm in intellectual sense of fully understanding what is meant. I return to seven. This is the Law of Seven.

And then for the next cycle, I return from seven back again to one, and then repeat. And in that process, I cross the line between nine and three and between three and six and between six and nine. I cross twice. Each time I cross the two lines. Each time when I cross, I am in touch with the possibilities of the Law of Three. When I cross the line I receive from that crossing a certain form of energy represented by the noumena Law. I cross it twice because the first time I cross it on an intellectual side, the second time, I cross it in an emotion. When I return from four, I then cross it again on the emotional side and then physical. It means the reaffirmation of that towards which I go by leaving that where I come from.

Now you study the enneagram. You look at it because what happens when you go from two to eight? Again I cross twice. The physical segment, I'm going to intellect, I cross the triangle at intellectual segment. That is my aim. Again leaving from there going down to Fa, I cross first intellectual center. I leave that because I know it is at that time not worthwhile for me, and I cross the emotional center before I reach Fa and so forth. You can figure it out for yourself. The double crossing means I am, regarding that what I wish to become, negative because where I come from is not as yet the height I wish to reach. And I become positive when I'm in the direction of the point that is ahead of me. This at that time gives the balance in the Law of Seven, as the Law of Three makes it balance itself out.

I say it sounds a little theoretical when you sit and think and you try to take it in. You study. And you do it (- - -). And you do it with a certain relaxing of your brain. To be in contact with that kind of material will give you a level. When you get up, you will be able to move mountains.

M934

So now what will we talk about? You asked about Enneagram, about colors? The Enneagram is a symbol of life, and life is represented in different manifestations on Earth and also by extrapolation of that what might be considered an outgrowth of what is now on Earth, if it could evolve. So when you look at the Enneagram, you have to look at it from the standpoint of which level am I now and for which level do I want to have the Enneagram give me an interpretation as a symbol.

Now, it can represent man as he is at the present time, with all his shortcomings, with all of his inabilities, with all his unconsciousness, and simply give a description of that what he is now. Then it can be considered as a man potentially, something that he is not as yet, but in which he could grow out, and the Enneagram represents only in that way half. In the first place, whenever it is full man, the Enneagram represents going from 9 to 3 to 6 to 9; a three-centered human being in which the division between 9 and 3 is his Physical Center, between 3 and 6 is his Emotional Center, and between 6 and 9 is his Intellectual Center. So that when by once going around the circle one comes again up to 9, one is then - one has described the situation of man as he is at the present time.

From 9 to 1, from 1 to 2, and from 2 to 3, represent little segments of the larger segment. These are sometimes called subcenters. So that from 9 to 1, because of its close proximity to 9 and the starting point, is called "physical- physical." Between 1 and 2 is "emotional-physical." Between 2 and 3 is called "intellectual-physical," Then coming into the Emotional Center at 3, the first one is "physical-emotional," the second "emotional-emotional," the third, "intellectual- emotional." Then from 6 on to 9 is "physical-intellectual," "emotional- intellectual", and "intellectual-intellectual." Those names have not much to do with reality because one cannot define even where the difference between three centers is; it is much more difficult to define differences really between subcenters.

But it does help in some way, that when the Enneagram is considered potentially as man that then he only exists in the section on the right side which goes from 9 to 3, and a little bit halfway towards 6. That is his, what he actually is, existing, in which then the first segment between 9 and 3 represents man and his 3 centers, and then you might say each subcenter represents a center in man. Then from 3 towards the half— the bottom half— that represents Man Number Four. Man numbers one, two and three then, are in the first segment between 9 and 3. The potentiality of man - that what he could become if he evolved - would be then in that what is at the bottom, the

center of the diagram; going over toward 6 would be the completion of his Emotional Body and that represents Man Number Five. Then that what is Man Six and Man Seven, both are intellectually colored and they belong to the section between 6 and 9.

Can you follow that? Can you visualize all of that? So that then if the Enneagram represents man as a potential something outgrowing into what could become a full-grown man as Self Conscious man, that then only what exists is the right side and the left side is potential and is dependent on certain things in the right side taking place and gradually feeding the left side. This feeding process takes place now by means of the Law of Seven going from 1 to 4 to 2. So when that is there, it starts in the first place at what is called the physical-physical division between that and the emotional part, going over to 4. Four is in the realm of an emotional quality of a man interested in the possibility of Work on oneself. Then it must return from that 4 back again to 2. That is, it has to give a reaffirmation of the physical center in what man really is before he could go over into — you might call it asking help from the intellectual center to tell him what Work is. So when 1-4-2 exists, it starts then in man to have a certain unified purpose of wishing to find out what is the possibility of Work on oneself. And then from 4 it crosses over to 8: 1-4-2-8. Eight again is then at that time intellectual- intellectual. It gives then for man the possibility of really understanding what Work is and now he has to put that to practice. But in order to put it to practice he has to have a force, so from 8 he goes down to 5.

This is the new realm of Man in an emotional way which is as yet not tapped, but then gives him the force with which he can return again to the intellectual. But this time he goes back to 7, and 7 means the physical part of his intellect. That means then that the Work is described as now giving the idea of what it is to become Conscious with the form of energy as represented by his emotion returning to that which is physical, and that means in our terminology the process of observing that what is physical. That is really then, if you look at it that way, a description of Work in accordance with the Law of Seven and in which particular activity, as I've said this morning, the lines of the Law of Seven are now crossing the lines of the triangle at different points.

And one can go much further in detail of saying that when it crosses from 1 to 4, it confers to a triangle between 9 and 3, that side, and then is of the triangle side of 6 and 3; and that, as each time when it crosses there, it picks up energy belonging to that. When it crosses the line, the side of the triangle between 9 and 3, it picks up physical energy that is necessary for the motion of oneself in which the physical starts to take a part and has to find

ultimately a certain place in the triangle 1 - 4 - 2. It picks it up also on the emotional side of the triangle which is between 6 and 3. Then when it returns from 4 to 2, it goes in a reverse order - that is, first the emotional part, then the physical part.

You see, all of that does not require intellect, and it requires only the affirmation of a personality as it exists which then can become ready to enter into the possibility of trying to wake up. That it goes in reverse order simply is necessary to bring about a balance in the triangle so that it is then compensated for that what might become an aberration is now reversed, and it first goes through the emotional and then to the physical segment back again to 2.

Now, no use going into further detail about it because that what really now emerges as a picture is that man representing the right side as actuality, the left side is his potentiality. And that with the Law of Seven - 1 - 4 - 2, 8 on the other side — 5, 7 - and then returning, produces from the point 9 a possibility of that what now goes on one side of the circumference in the direction of 3 and simultaneously in the direction from 9 to 6. That the impossibility of an Enneagram of going from the regular way from physical to emotional to intellectual is excluded, is indicated that between the points 4 and 5 there is no direct connection and that is almost like an open place and of course illustrates the Fa bridge which is difficult to overbridge, and it has to be overbridged by means of a so-called detour, which goes from 2 to 8 up on top and crosses that and then ultimately reaches 5. There's no direct relation between 4 and 5. That is the interesting part of the Enneagram, that it really indicates something that is lost and can only be regained by going through one's intellectual-physical center before the emotions actually could start to operate.

That's the picture of man, because if you understand that you see that Physical Center and Emotional and Intellectual Center are not directly connected with each other; that there is no direct connection between the intellect and the emotion, but that whatever takes place in the emotional has to be registered in the intellectual — that is, a certain recognition of an emotion or a feeling existing has to go through the manifestation of the physical body and then is communicated to the brain, as such, indicating the origin where it came from, that is, from a feeling center - having a feeling, expressing itself in a manifestation - and then being recorded in the brain and recognized as what we then call a feeling. What is really a feeling in the mind is description of a manifestation as a result of a feeling.

Now it also means that that what is the relationship between feeling center and physical center is so closely connected, so tied up, that not even the mind can do anything about it. And that that what is represented in the Enneagram will require another kind of a force than just bringing it, as it were, separating the feeling center from the physical by means of a continuation of the development of the emotional center. You see, this is indicated by when I am at 4 and I wish to go to 5, I have to go through the rigamarole of my mind. So the mind places then — or puts — a certain responsibility is put on the mind in order to help the Emotional Center — and I use all the time "emotional" because this is the question of the further development of a feeling center into the realm of Consciousness — that then it places on the mind a very definite obligation of trying to be ready at the time that when Emotional Center wants to separate and tries to separate from the manifestation of the physical.

It is a very important point, because if one doesn't see that, the Emotional Center would be left hanging by itself, even if it attempted to free itself from physical manifestations. And when that comes, the Emotional Center would be lost. But at that time the mind has to come in order to establish that kind of a relationship between the two so that the Emotional Center still will feel that it is wanted and that it can remain in existence, even if it doesn't have the manifestation of the physical center. I say that it is important to see this, because the whole point of freedom is linked up with the possibility of separating feeling center from physical center. When that has been accomplished, then one has true Impartiality.

M1068

If the 1 4 2 8 5 7 is put in the Enneagram, it becomes a dynamic representation of it. And that the 1 4 2 5 8 7 simply means the division of the three centers into their ordinary subdivisions. So that if I consider a physical center, then an emotional one, and an intellectual, in order to understand more the functioning of each of such centers, and in reality, that is in the phenomenal world that what is related to each other as a center, a center never being pure but constantly being affected by the other two centers, then the division becomes one of nine subcenters. And the first one at the point one, the point two, of course then, that is the total segment of the physical center becomes a physical physical, emotional physical, and intellectual physical. Again, don't let's go further than that, but the points one, two, and then three at the bottom of the triangle, four at one side, five on the other; that the connecting lines now 1 4 2 8 5 7, I mentioned the other day, that it is overbridged at the point closest to nine. And it is never over-bridged between the four and five. It simply means that man in his emotional development is not complete. And it is impossible for him to develop emotionally unless it is done with the help of either the intellect and the physical canter.

And to go over from four to five which means in the Enneagram that one goes over from lower emotional to a higher emotional has to be done by means of going back; 12,124, four belonging to (---), one, one, two, eight; 142857. One, four, two is again in the physical center. Eight is across on the other side. The enneagram is a division of man as he is in a lower center and a higher center divided by a line that runs vertically from nine on down. And that the division then between four and five, if you can visualize it, is the change over from the lower emotional to the higher emotional. And that, for that reason, one has to become aware, by means of an intellectual center, of that what is the behavior forms of the physical. Without it, that particular exercise, any, the emotional quality, to appear. Well, this is the explanation for the reason for Working.

But it is also the explanation of how the Law of Seven (doubles) work and how it is connected as far as the triad is concerned with the Enneagram. Again, one has to sit and think about it in front of it and see what you can digest. Otherwise the Law of Seven is not anything very special.

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Questioner: Also when you were speaking now of the Enneagram, and you spoke of the vertical line dividing it, I believe you said the lower centers form the higher centers.

Mr. Nyland: Man as he is, is on the right side of that line. Man as he is potentially is on the left side. When he grows up, man is represented in the diagram of his own development as folded over along the central line. It is like this (- - -), and put like this, so that that what is here on the left side and that what is on the right hand is identical. But this is on a higher plane and that is on a lower plane. The relationships are the same.

Questioner: So the one, two, three, four will correspond to an eight, seven . . .

Mr. Nyland: That's right, as you know, because the three corresponds to the six and the nine stays in the center.

M1389

- - - - but if you want to have a real picture of it, the Enneagram is the answer and in that the Law of Seven and the Law of Three are superimposed on each other, and they both belong within the circle of one's own existence. That's the real meaning. That what is 1-4-2-8-5-7 is the Work. That what is the Work on oneself in accordance with certain attempts one makes and the 1-4-2-8-5-7 are the manifestations of man in three different centers. But whenever these lines cross the triangle at two different points they take up from that what is alive as noumena a certain amount of life force, and. this is Communion. Whenever it goes from one to four it crosses the triangle at two points. One is the triangle which belongs to that what is a segment of the physical body. The second is a triangle part which belongs to the segment of the emotional body. So it takes up physical and emotional energy from going from one to four. When it returns it crosses the same lines again twice, because it goes to two. But this time it is closer to the point three and because of that it is a higher quality. You can figure it out further from that but you see how the symbols now help each other, augment each other, superimpose each other and stay within the framework of man as a circle.

M1706

So, this will be our first lunch under the light of the Enneagram. The Enneagram focuses the light on the table. It's not as widespread as the big opening originally; it is now centered. Of course as a symbol for the Enneagram, it means whatever you at the present time understand. And your understanding depends on the state of your Being, the level of where the three centers in you can actually connect well enough to bring about a unity. It may be, that that unity is not as yet perfect enough, and I think throughout the ages it will take time. But at the same time, that what is now the Enneagram for you is like the circle in which two things take place. One, of course, is the Law of Seven, and the other is the Law of Three. Both are in that symbol. Both should be in you.

The Law Seven is your outer life. The Law of Three is your inner life. They have to be connected. They are connected at the circle, at the circumference. The joining of that as a circle means the concentration of the attention of yourself within your life, partly on that what is outer and partly on the inner life. You have to remember that both always go together. You also have to remember that the Enneagram represents a dynamic force indicated by 1-4-2-8-5-7 and going around the circle from the starting point 9 to 3 to 6 and back to 9 again. And as a circle, if the direction is correct, it has become a spiral leading towards Infinity.

We are still in the first cycle. We are still trying to find out what is really meant by the different segments, the different centers. And when one says the first segment, between 9 and 3, it may be the physical body. Between 3 and 6 is emotional, but as you know, there is no direct connection there between - as the 1-4 -2-8-5-7, there is no direct connection between the points 4 and 5, and it has to be done in a roundabout way so that the connection is made up on top, towards 9; it means simplicity. The third segment is intellect, of which there is very, very little, than only a few touches that are necessary for the completion of the Law of Seven. But as far as the line from 6 to 9 is concerned, that will take quite some time.

The totality of the Enneagram is like life in which, on the right side, if you divide it in half, is your actuality. On the left side is your potentiality. The line that divides it goes through the center at the bottom and leaves the point 4 on the right side and 5 on the left side. Since there is no connection between the two in a phenomenal world, one has to have access to that what is noumena, and it is represented by the part of the triangle that goes from 3 to 6. And that is the bridge that we talk about. It is the Fa bridge of going over from an ordinary unconscious state into attempts to become Conscious.

When it shines on you, now, something that comes from God comes through the Enneagram, comes to us. You can pray, you can know that there must be something of that kind that should be here if that what we are trying to do is worthwhile. I'm grateful it is up there. I'm grateful that it went up on the day when Gurdjieff died. So that that Memorial Day can actually bring life to the Barn, and through the Barn to us. And that maybe there is really a possibility that we don't forget.

It is still a possibility; it's not as yet an assurance. It is not as yet something we can count on. It still remains in the realm of Work and it must remain as long as we are what we are, with such firm attention and intentionally wishing for something to make that what is now potential, actual; so that the circle can be completed. And it will only be completed by means of the finishing of the triangle from 6 to 9. That what takes place, when 1-to-4-to-2, is an actuality of the physical center with a little bit of a feeling mixed with it - very little direction that even comes from one's intellect, than only that what is represented by the going around the circumference as a dynamic force. The going around means, that is life. The symbol means that is form, and it gives the rule and the law.

What counts for a man is his life, and when he starts from 9 going down to 3 and trying to over bridge in an ordinary phenomenal way as the 1-4-2, he has to go back to 2, to come back to simplicity of his physical existence. So that then, at 2, that can become the object for further observation from a standpoint of 8, which then, in looking at that what is the actuality of oneself, is reminded of the necessity for further growth and then dynamically wishes, and returns then, in the 1-4-2-8-5, reaching point 5, which is a higher emotional state - and the other half of that which is potential then becomes actual. It is the relation, then, indicated as a relation to higher forces. That is point 5. It approaches point 6, which belongs to God. When I go back to 7, it is to reaffirm in my intellect, in some form of Participating in that what has been Observed, that then the life force starts on its new cycle, returning to 1, again in a certain rotation and dynamically expressing the crossings between the 1,4,2,8,5,7 and the triangle of 9, 3 and 6. And at each point, when it crosses, it receives, from that what is the noumenal world, information and strength and energy.

This is the picture that a man should keep in mind, that in his ordinary life, every once in a while he has to be fed by that what is his inner life. And he goes over from the Law of Seven into Three, and back again. And a constancy of that kind of attempt has to be continuous. That is, the continuity is not a contact, but it is that at any one time there ought to be contact, that it is possible. Man in the Law of Seven is only a horse. Very much like a wild

horse. Not tamed enough. And still, it is phenomenal world and it represents life, and sometimes it's very beautiful. But what it needs is continuity and endurance; and that is represented by oxen. Oxen, if one knows something about animals, they pull; steady. A horse, when it pulls, jerks. And the steadiness of the oxen, being neutral, are the neutralizer between that what is phenomena and noumena.

And this is what is indicated by the dynamic force when one travels around the circumference and hoping, gradually, to make a spiral out of it, that that what takes place in that circling around the center of the Enneagram where God lives, that one hopes that in the spiral constantly the radius will be reduced until finally, you might say - at the top of a possible, we call it a cone then, pointing towards Infinity and finding God - that gradually circling around and climbing up, that the summit will be reached. At the summit our life disappears; it is then going off into space.

All during the period of that kind of a growth, that what is one's life becomes less and less attached to the Law of Seven. It gradually becomes dependent on the triangle. And the triangle forms, in its own form, a tetrahedron, where the top is identical to the top of the cone. When man comes from the circumference like a circle, he has to lose this still, because it is too much equal.

A man, when he grows and becomes harmonious, becomes developed in different directions, in which the three centers still have their place, but only being combined; that the level of a Being, represented by the fusion of such centers, depends entirely on that what is required for a man to do. And that the state of fusion and the level of his Being is constantly made up of a variety of different combinations of that what is then possible for a man, as centers, and as they are being developed, that only at the last point of his life on Earth, or wherever he may be, and that he feels that the bondage then is loosened up sufficiently to be united with his Endlessness, that then that what he leaves behind will be the component parts fused together into one level of Being represented by a point of Eternity.

All of that is in the Enneagram. When you sit quietly in front, or when you sit quietly in this building and you look and you let the light penetrate into you and you become quiet - I said, last night, in the 'silence' of the Barn - you can now hear the voice of the Enneagram. I hope that it will help us a great deal. We drink to Gurdjieff.

But it is a man, when he lives on Earth and when his head is in the clouds - but perhaps not clouds, maybe in the clarity of blue, when his feet are on the ground, when his heart is half-way - man is all the time reminded

that he has to walk in order to keep his life going and that “I” will only really exist when there is a continuation of that life as a form so that that what becomes behavior is simply a means to remind “I” to Observe life within the form.

So, when we talk about these kind of things like symbols and then for a little while we have our head way up in the sky and we hope sometimes that that space will be endless, we come down also, so that the Law of Seven can be attended to. So that we do not forget projects, that we do not forget the aims of our ordinary lives, that we do not forget that what we have to work with and that it is necessary to develop more and more in obtaining a Conscience. That one, in accepting responsibilities for certain tasks, one fulfills for oneself that kind of an aim, preparing, as it were, how to take care of yourself in reality. Then maybe, by the grace of the Lord, you have grown more and more into a harmonious man.

M2513

Isn't it wonderful that with this kind of a weather and so many people and mid-winter. Did you notice the light spot on the ceiling? That's the Enneagram projected, and it starts on the left side, from my side here, and it goes to the right. Maybe it can bless us. You cannot see the spokes of it, but nevertheless, it is the Enneagram. Does the Law of Nine govern you? Do you understand the Law of Nine? You can understand Seven by experience, the Law of Three you can understand when the emphasis is on your inner life, but the Law of Nine, is when you are free from this Earth. That is 3 times 3, that is separation of all 3 centers and making them free. At the moment when they can become one, three to the third power, we are in the Law of Nine, and then we are ready to enter into a different kind of level which we call Cosmic Consciousness.

That is why one can ask the blessing from an Enneagram, and the Enneagram is that what is your aim. When you have forgotten your aim, take the Enneagram out and look at it. There is the Law of Seven and the Law of Three. Both will remind you of your outer life and your inner life. And each time when the lines cross, there is a contact between the Seven Law, the Law of Seven and the Law of Three. And that contact is always twice - 1-4-2 crosses the triangle at two places, returning from 4 to 2, again you cross the triangle of (w - -), 1-4-2 is ordinary life; then one wishes something else and you have to cross over to eight. Again you cross the triangle twice and so forth; if you continue, you will see it happens all the time. That what is on the half, on the right side of the Enneagram, is actuality of outer life, with a little indication of a triangle existing but not completed. You wish to complete it by going across to the other side but you would like to go across in the regular circumference, 1-2-3-4-5 and then across to 6, and you cannot do that. You have to go up again to where you originally were; then you cross, and then you can come down to the Emotional body.

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There are requirements in ordinary life which have to be done, like eating and sleeping and drinking, taking care of your body. In relationships, as far as responsibilities are concerned. Those are already laws, they belong to the 1-4-2 of the enneagram. You are not entitled even to go over to 8 until you have settled such ordinary affairs of ordinary life. You must pay attention to them because no one will allow you to go to 8. What is 8? It is the intellectual center, in which you then, close to 9, almost are approaching that what is the final aim. But at 8 you still know that you cannot reach 9 unless your emotions are also in equilibrium with your wish, which is expressed by

your mind. And you have to go down after the 8, 1-4-2-8-5 - which is the Emotional center in a heightened state. It is already a little bit further advanced than 4. Four in itself refers to ordinary life. Five starts to indicate already the possibility of a Kesdjanian body functioning as Emotion, and then having been fed by the influence of 5, you will return to 7. 7 again is intellectual, but now it is much simpler because that is the beginning of the Intellectual body. So instead of being interested in that what is an ultimate aim and describing it in theory, you return with an Emotion to 7, where it is possible for you to understand how actually to utilize all of it, what you have then accumulated, in order then to come to the final decision to go back again to 1.

I say again, look at the Enneagram and see what you can understand by different interpretations, and giving different names to the different numbers, and to see how they are related. Ouspensky can help you a little bit, but I think it is much more important for yourself to try to apply it with the conditions of ordinary life with which you are familiar. And you have to understand that, at least theoretically a little bit, so that then when you wish to Work, you remember that, when particularly in the state where you really have no desire, or where there is an accumulation which is frustrating, that you then take whatever now is in existence within yourself of a simplicity of understanding how Work was in the beginning for yourself. That you might say. is like an intellectual process of that kind of memory. But then when you are there, and you express it in the terminology which belongs to that number 8, you see two sides of yourself. You come from the outside world, you wish to go to the inside, to your Inner Life. At 8, you are quite close to 9, which is the direction of the Lord.

And so the mixture that takes place in the usage of different kinds of concepts which have a very definite value but which are not as yet your own, but theoretically they start to satisfy you in defining more and more what your aim could be, and the reason now why you have to do down to 5 is to acquire Emotional energy for the purpose of really becoming that what you should become, which is 7. The difference between 8 and 7 is really that 8 is complicated and 7 is simple. And that it is necessary to become first as simple as you can be, admitting it even intellectually, with an Emotional energy which is available for one before you can make the jump as it were, to go back again to the new cycle in a new Enneagram.

I condense these different statements now and I don’t know if you can follow them, but take the Enneagram in front of you and see what you can find out, and make your own notes. Because for each person after he has Worked for some time, and has discovered a great deal about what he actually

is, and has been Impartial as often as he can be, and actually will admit many times that things are so and this is me, and it cannot be changed because that happens to be my particular nature; then there is that great disappointment. First, a questioning of that what one has done - is it right or not, has it been in the direction of Objectivity? And in the second place, looking at oneself and having more and more knowledge of oneself, also a realization how little one really can do, and how tremendously dumb one is regarding the possibility of a development of your life. You have to have that experience for several years before you come to that point, but when you are there, it is sometimes a very long period of frustration.

Such disappointments appear then, and so many things seem to become obstacles which did not use to be such obstacles but simply because you were not familiar with the variety of the possibilities of your life, since you always have excluded many things in your ordinary existence with which you didn't want to deal. Now you have to deal with them because the whole process of growth is dependent on the totality of the personality, knowing it and feeling it, in order to go over to an Individuality which then can become really Conscious and Conscientious.

I say, don't be disheartened and don't despair. It is in the nature of growth. It is in the nature that certain things at certain times must take time for digesting, and sometimes when one reaches a state of such disappointment, it always means that there's a great deal to be digested. It is as if many things have been put aside and have to wait until you really had the time to be, as it were, alone with yourself. And then you have the time and you start then by taking one pile after the other and see what is there of value, and throw away what is no longer of any use. Psychologically, one has to learn how to do that, to be quiet and consider oneself sitting, and seeing that that what one has aimed at is not as yet reached, and that one doubts sometimes very much that you have the patience and the energy to do it. At the same time, remaining in contact with what I have said is this point 8, that is the grace from God, realization of oneself as Life, even if one is a child, that one is entitled to grow up, that the reason for the existence of Life in a child is actually to give him a very definite wish to continue to wish to live, regardless of what, at that time when he is a young child and Mother Nature takes care of a great many things, so that his growing up is almost automatic, this time it is one's own responsibility. And you have to do that on your own initiative, and sometimes against the laws of Mother Mature.

That's what makes it so difficult. That's also what makes it so being alone, because it is very difficult to formulate what you actually feel, and when you don't have a chance to talk about it, or you are afraid that the

friends around you will not understand you, you become very much withdrawn within yourself. And you go through periods of great difficulty. And again I say, don't despair. Keep on Working and only see that what is positive within you which gradually can accumulate. When it is accumulating more and more, you will have belief that there is a possibility of ultimately seeing more light. But be satisfied sometimes with just a little candle, giving light almost that you can say, I can write by it, but it is not very distinct as yet, or when the Sun comes up in the morning, that you say it is beautiful to look at but, as yet, it is still too dark and not as much of use to me. That then there is born in oneself this particular desire to hang on, not to give up, have the tenacity, and really that what gives you an insight into yourself of a wish to see that what is needed now is exactly that holding on to that aim, looking, every once in a while, towards that aim, and then saying very silently, yes, I am part of it.

It will give you of course at times a certain strength. At other times it may be very difficult, but you must continue, Keep on realizing that that what you started with in the beginning can still be reconstructed, that the way one was, open, when something new came in, and the interest and enthusiasm and the wish to find out, is still there, but it has been covered up.

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When you come to your quiet moments within yourself and a great many things have come in on you which are difficult to digest, sit quiet for a little while to let it simmer, and let it take its own place, and don't try to attempt to force anything. Just be, but keep on with your ordinary life, in the best way you can, because that will give you the balance, out of which gradually there will be a desire for your Inner Life to develop more and more. You see, you will not stay at the point 8. You will be really compelled to go down and get sustenance from your Emotions. Your Emotions this time mean that God has, in some way or other, entered into it. It means for oneself that one has allowed other people to enter into one's own world, that you really wish to do something not only for yourself, but also for others. Last night of course I called it selfishness and compared it to altruism.

That what really enlarges your world can be made up of other people, because it is much easier, as it were, to start with, because there is such a quantity of possibilities. And it is less time-consuming because if you depend on your own development it might take many years before your Kesdjanian body starts to become active. Don't worry about that. Just attend to your ordinary life in the best way you can with an open eye, and open ears, and in such a way that at times when you really wish, you shut your eyes and you

shut your ears. You just be yourself, a body existing, with a blood circulation, and thank God with a heart that can send it around. Don't trust too much on your mind as yet; it plays tricks on you. Later on it will develop in order to prepare the soil for a Soul. The Kesdjanian body becomes the quintessence of one's living at the present time on Earth, and much is dependent on relationships with other people, and a wish to understand them feelingly. Feeling of course goes over into an intuition.

This is the result of sensitivity. From intuition it goes over into the deep, deeper depths of an Emotional world, in which you must let enter a variety of different forms of Life also existing; sometimes I say, that the world exists for me, in order to help me. And then I change it and say, but I exist for the world. I change this kind of direction, first coming to me - that I think I'm entitled to receive it, provided I can use it in the right way, and then converting it into a wish to go out into the world, not only for testing myself but to give evidence of that what is alive in oneself, to see that others also could profit by such an example. Of course it is very difficult, and of course there are so many trapdoors in which you can fall. Many times you will find yourself still too much bound, and it is far from easy to get up the hill out of the depths where you are. We slide into it quite easily and before you know it, you are almost covered when you sit in a pit.

When you are there and the pit is deep, you see very little of the sky. That is the dawn in the sky which you remember as light. You wish to go back to it but you have to climb up the wall of the pit - sometimes it's almost vertical. You try to find out where you can find a foothold and you step on a stone which seems to be quite right. And when you do, it is probably a little bit too much for the stone. You fall back again. That is the problem we have. Keep on climbing, keep on holding on to whatever you can get hold of. Don't be disappointed, but keep (- - -) that we gradually can understand what is meant and see what we can do in practical Work.

M934

Colors and Periodic Table

Now as far as the Enneagram and colors are concerned: when the Law of Seven represents an octave, and the colors as such represent an octave, and the totality of all colors represent white, and the totality of one octave represents a Do with Do and overtones, and then by segregating each white color into its component parts by means of a spectrum, that then one must follow the line indicated by 1-4-2-8-5-7 if one wants to see how the different colors are related. And that the introduction of color in the Enneagram will be dependent on the flow from 1 to 4 to 2 to 8 to 5 to 7 in exactly the same way that the spectrum at the present time is indicated between red if you wish, or perhaps infra red, to blue and violet and perhaps ultraviolet, of certain rates of vibrations that again are connected with each other so that for our eyes, if we look at color, red goes over through violet and magenta back again, that is, the blue and the red are connected by the certain rates of vibration, which for our eyes are continuous.

From the standpoint of the Enneagram they are not continuous, but they are overlapping so that the indication of the color range in an Enneagram reaching again back to one is not at the same level as the original red was. The second red, in the second going around of the colors, is above, like a spiral, above it, and this one does not see when you are looking at it simply as a color development, because in a color development, in connecting colors by themselves, one makes, you might say, a ring out of the spectrum and then connected that way. It is difficult with color to be able to distinguish that because our eyes are limited.

But when you compare two different kinds of octaves which also exist in nature and particularly the octaves as are represented by the system of the elements and the relationship of elements in accordance with their atomic weight, we have in that quite definitely certain bands which are on top of each other and are related with each other and as a spiral proceeding from one place, going through the seven places, then returning and is then continuing underneath that what was the original starting point.

If you remember the system of the elements that Mendeleev - that particular one that was put on a cylinder. Because of the spiral of the cylinder, it ends up with the heavy metals like lead and uranium and so forth, atomic values 235, Uranium and so forth, 237, whatever it might be, starting out with 1. So that 1 and 8 are related elements belonging then to the same group, and going around in the different kinds of groupings as they are in the system of elements become different as you go one step to another. Differences in the

form of valences between - no use talking about that too much. But it is extremely interesting seeing how the system of elements is following that kind of a law and how in the valences, the building up of a valence, 1, 2, 3 and 4, one then one reaches the fourth column which is headed by Carbon. And then immediately underneath that, in the second column, it is headed by Silicon.

So that one sees in relationship to the four valences the representation of the Fa bridge in that octave. And then after Fa is not 5 valences but is the re-grading down into 3 so-called positive valences which of course is equal to 5 negative ones. If the totality of all valences together for the satisfaction of a round, the first round, of the elements as far as the electrons in the nucleus is concerned, is dependent on the (eight valences).

You see, if one sees this kind of thing then you start to wonder why is Carbon the element that forms our organic life, and why is Silicon the element that forms our inorganic life. And that then there is a relationship between those two having a certain place to fulfill in respect to the elemental system as representing an octave of development.

Unfortunately, this is what I say, unfortunately, it does not exist in colors to that extent. It is there but one doesn't really know it, because that what is between yellow and green is - in the system of colors - a Fa. An eye that can become sensitive, same way as ears that can become sensitive to sounds, will see that there is not an easy going over from one rate of vibration to the other. It is much easier at the other end, either from going red back to the blue from the blue to the red through the magenta. But between the yellows going over into the greens and then the blues - - - . But the greens are indicating a symptom, which is a color available in nature in the Fa state. Green represents in nature a very predominating color and it is the basic color for all kinds of colors in nature.

Now again, if one looks at changes in nature in color, the beginning of any kind of a color early in spring is always of a reddish tint gradually going over into a yellowish, and then from yellowish ending up into a green kind, particularly when it is not sufficiently developed to stay on - that is on a higher scale of being, that is, stays at that kind of a color. It usually loses and goes to an (egality) of green. And then the reverse process in the fall when they die, it goes back again through certain colors ending up again in red.

And it is very interesting how what we call beautiful red colors of Indian summer are almost, you might say, according to law, and that certain things happen in the form of living up to the green part also is repeated in reverse when it is dying. And that the formation of cells from the beginning

from red up through yellow to green is a vital process comparable to the building up of electrons, building up of certain valences in the elements that, in losing the valences, that then one sign from the positivity changes into the negativity means that that what is positive is a life force and that what is negative becomes a death force. So that the one is the growing up and the other is the destruction.

And all of that is in an octave and all of that is in the Enneagram. So that the right side of that what is Enneagram is the colors tinted from red all the way to green, and then the green goes over to the left side into the blues and the violets. So, if you want to introduce into an Enneagram a green color, the totality of the background against which the triangle is, is white, and that what is in between the triangle as represented by the limitations of 1-4-3-5-7 should have gradually the red colors on the one side and red on the other with in between a going over or a gradual changing over into the greens again from the yellows to the greens into the blues. So there is the picture of how you could introduce color into an Enneagram.

You see as a (substance) that what starts to become important in the Enneagram is the axis which goes from 9 down towards the division, that is halfway division between either 3 and 6 or between 4 and 5.

And now if you see it that way, you can then realize that the Enneagram represents the actuality and the potentiality of man; and that, that axis that is vertical, can be used as an axis against which, or with which, or around which, the right side is gradually turned over to overlap, to become, to cover the potentiality. You see, this again with colors will give you the axis of green and then the various diversifications of that green into either life or death matter, which becomes to the eye, the same.

M1551

Spiral of the Enneagram

The total wish of a man when he wants to Work always has to be in the direction of Inner Life, and via his Inner Life vertically away from Earth. And the picture of a man being affected by outside forces only is like a person living on a surface in which the forces affect him one way or another and many times it can be represented by a simple circle in which he is rotating without being able to get off the ground as it were. When a man brings this balance within himself which I think is dependent on his wish and on his experience and together with his experience a certain amount of cleverness and very definitely a willingness to either be affected or not affected. So it does require a certain form of strength of oneself. Such a man when he has reached the point of equilibrium in which the four forces, or primarily two forces, are in contact within him and then are in balance, then what is needed is a little bit of the openness towards wishing to become a man, which will allow such a person to leave the surface of his ordinary life and he will then describe a spiral gradually lifting himself up away from Earth and from the surface, constantly rotating, as if he is still in ordinary life but as each turn when he again appears above his starting point he is lifted up a little bit more than before.

This is for man the picture of his own Enneagram. He goes around the circle from nine, beginning at one, and returning again to nine. And in the first cycle around, he is above nine, not identified with it because he has gone through a certain period of experience. The problem for man is not that he describes this circle always in the same radius, because that would make out of him a cylinder. The spiral has to be described in such a way that out of this confirmation finally comes a cone. So that the spiral is reducing its distance from the center constantly. And that therefore this spiral, going now up, gradually gets closer and closer to the center of a man's existence and finally reaches a point out of which he cannot go any further and he could still return to that what he was before by reversing this cycle. But you have to see this as a picture looking at the cone, and then as a circumference of such a cone, when you look at it, has become a triangle. And that man then as a triangle has reached the apex of his development.

This is the case of course when there is a little bit of a wish, a little more towards his Inner Life than towards his outer life. And the reverse is true when there is a little bit towards his outer life and less towards his Inner Life. The description of the spiral is the same but it is turned down. The description of the triangle is the same, but the apex has become a nadir and

points down. And that what is taking place in man when he sees himself as a projection of a cone against let's say a wall or a screen, is Solomon's Seal. And it is that kind of idea as a symbol that a man should have constantly in his mind. But not related to the triangle, which is only what he sees. But what he experiences is the question of this conical dynamic force rotating constantly and pointing towards the circumference which becomes narrower and for that reason changes into a vertical line pointing towards above.

M2275

Spiral of the Enneagram

If one could be, without determining what one should be, if one could be for oneself what one is without desiring to become different. If he could just exist in relation to the totality of all existence as life. If we could understand All And Everything as belonging to oneself as a representation of our life in bondage, if we could see human bondage as the main objection to that what prevents us from actually seeing, that we know we are third eye blind. That we do not understand neutralizing force as a force, and that we stare ourselves blind, because of that, on positivity and negativity and become satisfied with expressions of that kind of a high or a low nature, without knowing that an expression of emotion is an entirely different kind of a category. We use the word neutrality for that. It means simply that that what is positive and negative have not been combined, but where the forces have influenced each other, and because of the presence of oneself in between such forces, the conversion process is taking place and has formed, then, within a man a neutralizing force, which force then is pointing towards Heaven.

It is a force which enables a man to continue to go on the circumference of the Enneagram, which Enneagram because of this neutral force, becomes a spiral. Two things take place: the continuation of the circle from 9 to 9 via 3 and 6. The second is that at each point of nine reached, the distance from where it came from is, you might say, heightened, that is, away from it in the direction of what we call a positive value towards God. And at the same time, that the circumference has become smaller and smaller because a man has become more essential. And that finally in reaching the essentiality of Essence, the top of the spiral will be reached at which the neutralizing force makes contact with the totality of life in the Universe.

Whichever way that symbolism now can be worked out and whatever it may mean for anybody, the fact remains that one wants to become quite clear about Work existing, about the application of Work as a possibility, about the belief that one can actually apply it to oneself. And that one can expect in such application certain results which have to do with the possible evolution of a man, along a spiral, along the Enneagram for some time maybe, maybe as an Enneagram being represented by different reincarnations.

But that out of this law of Karma, there will come a central point of unity in which the absolute force exists in that what Gurdjieff calls the Center of the Universe as the Sun Absolute, where His Endlessness is. Again, all of that is symbolism, because His Endlessness is everywhere and always and is

omni in three different ways. The three different directions of omni are like a system of an “x” and a “y” and a “z”, coordinates, which determine the place in space of any object translated into terminology that we can understand. The same kind of coordinates belong to the time dimensions. When the two are superimposed on each other they represent the totality of time and space which at the time of the superimposition can be eliminated because they neutralize each other. And out of that remains the Soul existence of an entity.

M934

Folding over of Enneagram

You see as a (substance) that what starts to become important in the Enneagram is the axis which goes from 9 down towards the division, that is halfway division between either 3 and 6 or between 4 and 5.

And now if you see it that way, you can then realize that the Enneagram represents the actuality and the potentiality of man; and that, that axis that is vertical, can be used as an axis against which, or with which, or around which, the right side is gradually turned over to overlap, to become, to cover the potentiality. You see, this again with colors will give you the axis of green and then the various diversifications of that green into either life or death matter, which becomes to the eye, the same.

Now one can go many different directions from this kind of a standpoint. I will only take one: that is, if one actually turns over, one covers then that - it depends how it is turned, one can turn it from left to right or turn it from right to left, whatever it is that one wants to use as the ultimate that one wants to meet, maybe either a personality which is the right side, or an individuality which is the left side. That is of the Enneagram that which is undeveloped is individual but it could become, because it is potential, actual. The use, in order to make it actual, is by means of doing something with the personality which is for us at the present time actual. And by folding it over, it indicates that a certain possibility of unity can be achieved by the proper understanding of the function of personality in relation to individuality. And that then, in accordance with the law of seven, 1 - 4 - 2 is exactly the same as the configuration of 8 - 5 - 7. And it falls right on top of each other. And it is a very interesting thing to see this, because it means that, by means of that, the bridge between 4 and 5 is established, because that 4 falls on top of 5. It is interesting. That is how it is done.

And that means then that the relationship between the fulfillment of one's Emotional Center to its full-growness also it is indicated that then there is a relationship between Emotional Center and mind. And that means then that for the further transportation of colors, or the transportation of food or whatever may be necessary as impressions, that then another form of communication inside the body has been established by means of Hanbledzoin.

You see it also eliminates then the necessity in the physical sense of having to have blood all the time to take care of the food I use. And that gradually out of that what is now being produced with the 1-4-2-8-5-7

constantly revolving around that center, that then because of that kind of an activity and establishment of the road, the connection between the intellectual center, now more and more full grown as a body, and that what is Kesdjan, what is really a full grown body, that the relationship coming from the brain comes now from that which is upper part or inside upper-part of the brain, the essential part of the brain, which is the thalamus and the hypothalamus. And that there is this Hanbledzoin quantity of material which is sometimes compared with the Hanbledzoin and sometimes Abrustdonis. It is really the quality of a man which reaches its highest possible form of development and digestion.

Again if you want to put that on the Enneagram, it is the substance that is in 8, that is the intellectual-intellectual. But that substance in 8 has to become Abrustdonis and Helkdonis. Helkdonis is the emotional quality. So when it goes down to 5 it happens then that it takes up the Helkdonis, returns to 7 in order to become the vivifying force to go across again to "one," on its new cycle. But this is together. These two halves have joined together. They then represent man in a fused state. Not entirely complete, because there are still sections that are separated, but that which fuses in the first place is a physical plus intellect. And it separates because of that, it separates from the bottom part which is the fragment belonging to the Emotional Body.

Now, if you want to compare that again with another form of a diagram as the Three Bodies, that what takes place in the first instance, you might say, is when one considers the triangle above the line you must again now visualize how that symbol is. The triangle above the line is made up of the Si-Do of physical, with the point on the horizontal line of Fa of Kesdjan and the Do of intellectual. You visualize that. You see, here is one body, another body, and another body. This and this, and this point is the Si-Do, physical; this is Fa of emotional; and the Do of intellectual. The triangle is made by the Intellectual Body being full grown, the formation of Sol La Si of Kesdjan, and the Si-Do which remains a point. Below that is the triangle of ordinary man, unconscious. That is, his octave of physical body, his Do Re Mi of emotional, and the Do of his intellect. That is man as he is. This is man as he should become. In order to make him that, I turn this triangle over across this line and build it up. Now it becomes like this and another line like this. You see, it is a triangle in a potentiality as a first step the same way as the folding over of one-half of the Enneagram on top of the other. It's not complete man and it is still, you might almost say, full of contradictions. Because it is not as yet sufficiently fused to become one, and that what I have now is a picture of a triangle sticking up like this and coming down with a point into Do, should be formed into this kind of triangle with this Do grown up into a soul or an intellectual body.

Now see this also, that when the three bodies are like this, it really is a diagram which belongs like this. It comes originally from the possibility of a continuation of man into a Conscious state. And I call that, that he also has a vehicle which he for himself would call Soul, which should start at the point when he dies, physically. And that, what is Intellectual Body is in reality a continuation (of/on?) his own Si-Do as physical body into a new octave, so that the totality of man as he is now represented by one octave and a little bit of something else that is mixed with it, then could become two octaves, and gradually you might say, pull up one octave after it, and then start to live in his Soul Body. That's the picture of Conscious man, self conscious man.

Now, how it is connected is by means - when these three are put together the second one is part of the top one and part of the bottom one. That means it holds the two together by means of joining with both, and then becomes the stepping stone from the physical body to the Soul Body by means of Kesdjan.

Now what takes place when I fold that over. I have one point here and one point here. In reality those two points should be similar, because they come from the Do as an octave below and the Do as an octave ahead. So when I turn it over and I now shove them together, then I get a picture of Soul here with this triangle, but also that triangle. And what is needed now is again to turn the triangle on its other axis in order to make this; so in reality I have man as he should be.

Do you understand now? This is difficult I know. But it is tremendously interesting because this illustrates the paradoxes and the solutions of a paradox into reality. And it is exactly the same that when I say that minus times minus is plus. It is the denial of the denial that gives me the truth. And when going along in the direction of affirming a denial that I will finally deny the affirming. And then I will be dead. And it is all in that, you see, as a symbol, if you only know how to read the symbol.

So that then, if applying it again to the Enneagram, that what takes place first as folding one half over the other, that then this what is axis reduces itself to the central point. This is the activity that is very difficult to do, because there are many opposites in that and many objections to it. But the final resolution of this folding and then bringing it back to one point will be that man then has a central point and you might say that in his first cycle of development he has reduced himself to a unit. And when that unit is there, that is his form of man, of Self Consciousness and he is ready for the next spiral which would indicate the possibility of Cosmic Consciousness.

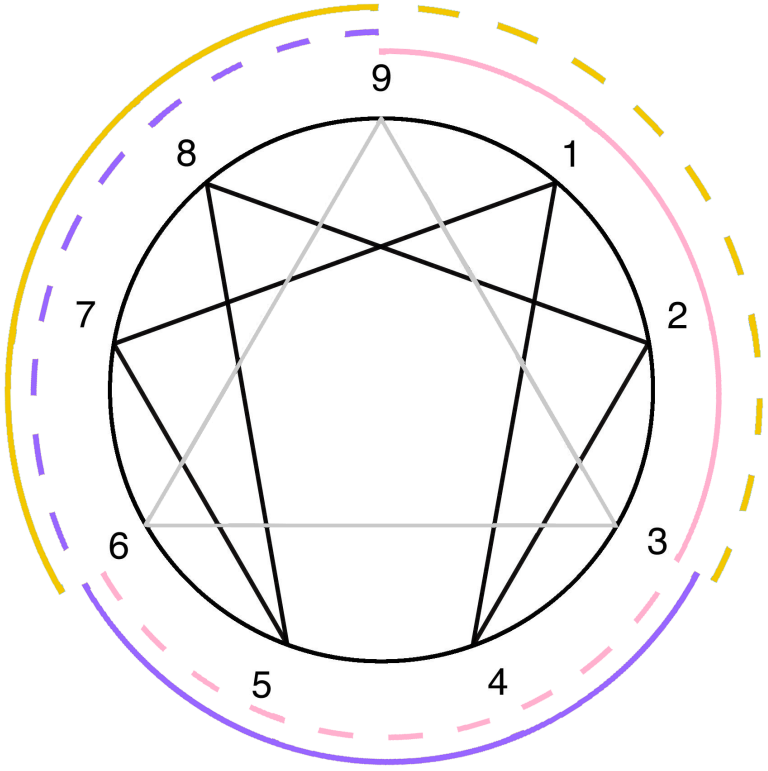
But all this is a rather long explanation starting out with a few colors to apply the Enneagram. But it gives the relationship of how the Enneagram as a symbol can be applied to such a variety of different ways dependent upon the standpoint you take first, and then when you look at it, it can bring back again some realization of what we are involved in, in life.

Make an Enneagram for yourself and try to see how you can gradually change this - these rates of vibrations you see into different kinds of colors; you'll have a picture of it that sometimes goes like this and sometimes goes like this. You will see, and that of course is such a lovely thing because - what is Work really? It is that at a certain time I am unconscious and I see myself the way I am. Something takes place and I am Conscious and I see myself also the way I am. But I see it from a different angle. And what is in the first place receding is now coming towards you.

This requires more explanation. If you have three lines that come together like this and they form an angle and then draw it — and this is quite well known as an optical something, the three lines, the three axes joining at one point and you put it on paper, or it is like a box, -- sometimes that angle goes away and at a certain time it comes toward you. You don't do anything, only it happens to change the image that remains the same. But something in you is taking place; this is the difference between Consciousness and unconsciousness. I am the same but I see myself differently.

Part 2

The second way that Mr. Nyland talks about the Enneagram is as a whole as the totality of man. The Three Bodies of the Three Body diagram are shown on the Enneagram as follows



Pink is the Physical Body
Violet is the Emotional Body
Yellow is the Intellectual Body

M1670

Nicole Chabert: I have been studying the Enneagram and the diagram and I was wondering what was the connection between the two.

Mr. Nyland: The Enneagram is the diagram of the Three Bodies in a circle where the lines which are represented in the diagram as straight lines, become the circumference of the circle. So that if I look at the diagram and I see there is an octave and it is divided into two parts - the Do-Re-Mi and Sol-La-Si - I would try to find this in the Enneagram. I start out with point 9 on the top of the enneagram and I go around, clockwise, first to 3, then to 6 and then back to 9. That what is 9 is the beginning of the Do of physical body. That what is 3 is the Fa of that octave of the physical body. That what is 6 is the Si-Do; it is the end of the octave of the physical body.

At point 3, the introduction of air makes a certain formation which I call beginning of Kesdjan, which for man is a Do-Re-Mi and which starts out at 3 and runs to 6. And the continuation from 6 up to 9 is the Sol-La-Si of his Emotional body. At the point 6, there is the potentiality which is expressed by the sound Do, called the beginning of an Intellectual body or his Soul. If that potentiality is actualized, it starts to form on the circumference of the circle, from the point 6 up to 9, a certain section of the octave which is, for the Intellectual body, Do-Re-Mi. And in order to continue it from 9 to 3, as it were, going on to a second cycle of circumference, is the Sol-La-Si of the Soul body. So the bodies are in that way superimposed on each other. And there are indications of a certain rotation, so that one flowing over into the other is a little bit better indicated than that what is when the lines are only parallel.

In the Enneagram, there is an addition: The three points which are essential for a man to discover whenever he has only to do with the Law of Seven as phenomenon, that when he wants to find out what is back of the phenomenon and he says it is an essential quality I call noumena, it is indicated on the Enneagram by the triangle 9-3-6. The lines which connect 1-2 and then it skips to 3; 4 and 5, it skips 6; and then 7 and 3 and it skips to 9 - are six points which for a man indicate the Law of Seven as expressed in an octave, so that then what one sees in an Enneagram as the law of phenomena, which is the Law of Seven - indicated by 1-4-2-8-5-7, and at the same time the Law of Three which is 9, 3, and 6; and that there are then crossing points at which there is an influence from one onto the other and whatever that is. All that of course is in addition to the Enneagram and it's not so easily found in the ordinary diagram.

On the other hand, the diagram, as lines that are parallel, are not really parallel lines. They are lines which are also superimposed, only in the straight way instead of in accordance with the circle. So that really what the diagram is, is an extending of the three bodies, whereas the three bodies should be one. So I say, physical is from Do to Si-Do. Emotional or feeling or Kesdjan, starts at Fa of that same scale and continues in the direction of Si-Do and add on it the Sol-La-Si of feeling. And that what is the beginning of Soul or Intellect starts at the Si-Do of physical and continues in the same direction as the Sol-La-Si of Kesdjan and then finally ends up with its own Sol-La-Si at another Do. It means that the diagram indicates, in that particular way, two octaves - one physical from Do to Si-Do and one intellectual from that new Do to another Si-Do, one octave higher. And the third body is the connecting link between the two, starting at the middle of the first one and connecting that with the middle of the third.

I hope now that you have been able to visualize the diagram the way it is. Also that you are sufficiently familiar with the Enneagram, as a drawing, so that now you can really go home and study a little.

M1325

We say sometimes in simple terminology it's man number four. It is, of course, in the octave the Do, Re, Mi of the beginning of an Emotional body but it still belongs to Earth and it's because of this quality that Kesdjan still will die. It has to because nothing of this earth can remain when a man wishes to have a Soul. A Soul begins at the time when his physical body is dead and when all the remnants of an Emotional existence also have died so that then man can become what he really should become.

Explained in terms of the Enneagram, what real man is, is what he becomes after he has completed one cycle from nine through three to six to nine but in that particular state at nine he is still half developed as far as his Soul is concerned although when he completes this cycle he is finished with that what belongs to earth and also he's finished with everything that is mortal, his physical body has come to an end at six, his emotional body has come to an end at nine and at that point whatever energy there is available because of the death of his Emotional body is now used for the further formation of his Soul in a form of this Sol, La, Si of the intellectual octave which really connects man at that point with the overall Cosmos when he leaves his own Solar system.

When he leaves his own Solar system is saying exactly the same as that he dies to that what at the present time he possesses, and that in this something is sacrificed which he has made, that is the second part of his Kesdjanian body and the function of that is only to support the beginning of his Soul, you might say in its infancy, and the parallelism between what we now call Sol, La, Si of Kesdjan and Do, Re, Mi of intellect is simply that they for some time are joined together until the point nine is reached which is Fa on the scale of his intellect and that then at that point the end of his Kesdjanian which is Si-Do. All energy that has been accumulated in the Sol, La, Si of his Kesdjan becomes available for Intentional Suffering.

You see you have to understand these things and they are not so difficult and they are not theoretical and it is a very good thing that if you have sometimes a certain thing in your pocket like a little drawing or something perhaps that you make like a little disk of wood and you write on it, that is you scratch on it, something to remind you. For instance you may have the Enneagram on one side of it indicating what is this symbol of life and what is this particular symbol of a possible development of man. And on the other side you may have the relationships of bodies as expressed at different levels of being.

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All the time try to keep in mind this particular kind of a Law of Three. And you must also realize the impossibility of utilizing it because in the first place it is not really visible. In the second place, one of the forces of the Law of Three, we are blind to, that is, we don't see it. We have to be in the experience of the first two which we call positive and negative in order to experience the existence of the third.

If you look at the Enneagram and man goes from nine to three and then to six on the circumference this is his physical body divided into two parts, and at three it is the entrance of air into his physical body so that he then physically overbridges this particular point from three as you now can imagine it, or visualize it, at the bottom part of the Enneagram, going over into six. But at the same time at three his Kesdjanian body starts. That is the entry of air which because of its help for the physical octave now starts to function as the Do for a new body and the new body inscribed on the Enneagram would be according to that what is now three to four logically would have to go to five. And it cannot go to five. In the phenomenal world it cannot overbridge that little part which you might say is at the bottom of that, the nadir really of his existence.

And that therefore, man, thinking in terms of the Law of Seven will have to return from the one, four to two which again is the affirmation of the existence of his physical body and then overbridge to the other side and comes to eight and from eight has to go down to five and it is this round about way that man in his development has to find a certain way of reaching the completeness of his Kesdjanian body. If he knew how, man would not have to be dependent on the Law of Seven because at three there is a direct road to six but it belongs to the Law of Noumena and it is the Trinity. And if he could understand at the point three, that is the point at which his physical body starts to develop the possibility of the maintenance of himself as Sol, La, Si and the possibility parallel to that of his interest intellectually as well as emotionally in that what perhaps and possibly could grow out and evolve.

That is why the point three is extremely important in the life of man. At such a point he has almost a choice to go either the circumference and the round about way and get stuck at the point where he wants to leave four and has to return to the ordinary world of his physical existence, and then when he crosses over from two going to eight he reaches an intellectual section of his being and this is where exactly this kind of method belongs because his intellect, his consciousness as it is then tells him that he needs two things: at eight it means he has to have an insight of that what is meant by work and going down to five he knows that he has to go to an emotional quality but this

emotional quality belongs now to the higher development of his emotional body. That is the representation of five. In order to reach then the full-growness for himself in seven. Seven is already past, the end, already past the beginning of his intellectual body because his intellectual body starts at six and from seven man has a chance to return in his cycle of growth by returning to one.

This is the Law of Seven in his life. The Law of Three in his life can only be realized at the point three and where he has the choice then to go in a direct way towards his God which for him is six and when he completes this particular line he has gone across the neutralizing force from that what is negative in him as represented by the line nine, three to the positive side of him which is nine, six and leaving the physical he has gone over to his Intellectual Consciousness. I hope you understand this when you will visualize what an Enneagram looks like.

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But the truth will only be reached by means that is an Emotional quality, not that what you can put in words or in ciphers or in all kind of figures. The symbolism of the Enneagram is not in the numbers that are on the circumference. That what is the symbol of the Enneagram is that what is contained within the triangle and contained within the 1, 4, 2, 8, 5, 7 law; that is the center around which this symbol is rotating and the rotation of that, the movement along the circumference or along the triangle is exactly the dynamic force of your Emotional desire to reach to something that as yet does not exist.

M1434

The Aspiration wishes to come in and become Inspirational in you. The Aspiration is the Sol-La-Si, the beginning of that triad. The La belongs to it. It is the Inspiration which has to become in you as a result of that what you aspire to. In the outside world as you know it, all the world of phenomena giving you the inspiration of the noumena. That what is behind it, that what is in it, that what is under it, above it, on the side, everywhere penetrating into it. All noumena are in phenomena. The Law of Three is in the Law of Octave. The Enneagram is based on the two things, l- 4-2-8-5-7, and the law of Three, 3-6-9; together in a circle of one's existence. In which we, because of a dynamic force of that what is really a feeling, wishing to go up on a spiral to reach heaven. To reach his Endlessness after one turn, after a second, after a third.

As men growing from 1 to 4 to 2 to 8 to 5 to 7 and returning and in the process having gone from the 9 as starting point to 3 to 6 to the new 9 as man starts to grow, with wishing to make and build his Kesdjanian body and knowing that for that he has the knowledge if he only works. Of the Sol-La-Si, of his Kesdjan parallel to the Do-Re-Mi of his Soul. And reaching with his Soul to the point where he wishes then by means of really work to start the second cycle. God always ahead. God always one jump ahead of one when one walks around the Enneagram. Never reaching him, constantly lighting up, where is the top? "Follow me, I will lead you". To say constantly to oneself - "But get up! Get up!" And wake up and walk and start and do and then go and get tired and sleep a little and get up. Get up again and again. And day after day, until the day becomes timeless, until the day becomes absorbed in that what one is. Until finally the spiral ends in the point. A moment of existence, that what is Objectivity in the real sense. As existing everywhere and always, no end to His Endlessness, as life at the present time exists everywhere and always.

M825

The Enneagram and Cosmic Consciousness

Well, this probably indicates all the different concepts or words in connection with Work, and it stops of course at the Self Conscious state of oneself, having become, at least to some extent, a Harmonious Man. To some extent it means that the development of "I" is sufficient to stand on its own feet. It does not mean that it is entirely full grown, because I think for the full-growness of "I" many other things still have to be fulfilled. It would take me too long to talk about that, but it has to do with principally a fusion of three bodies. When this takes place and if it can take place, as a result of that, man becomes Harmonious as he is, provided he still is walking on Earth. At the same time he has then a link with something that is higher than what he is even in the state of Self Consciousness. This link is indicated by the possibility of further growth.

Do you know anything about the Enneagram? It is when in the Enneagram one has reached again nine, that one continues from nine to three, and this time the Enneagram level is higher than the original one, so that the proceeding of that circle is in accordance with a spiral. You understand that? So that between nine and three it is a repetition of the original nine and three, but this time it belongs to a new cycle, and at that point it is comparable to the Sol-La-Si of the Intellectual body. At that particular point there is a connection made with the next state of Consciousness which is Cosmic Consciousness.

Cosmic Consciousness for man at the present time does not mean very much, because it is usually nothing else but a little word. When one starts to grow it takes on more meaning, and the meaning is then that man, not only being developed for his own in the direction he wants to go and in the direction he can evolve, but man then has found his place in relation to other people, in relation to the possible development of himself, and the place which he should occupy in regard to that what will be expected of him when he continues to grow and evolve.

Cosmic Consciousness has to do with the fourth and the fifth rule of Objective Morality. This includes two things. One is, not only that one has the place, one knows where one belongs in relation to that what may be expected from one whenever His Endlessness; again to use that word, in a sense of something outside of us not easily reachable; whenever His Endlessness finds that it is necessary that he needs help, and is looking for a servant in the proper attitude, to become that for him, so that such a servant can share the burden of His. This is one aspect. The second aspect is that His Endlessness,

again as an entity which governs the spiritual development of man, starts in some way to help such a person to come to a conclusion that there is an added moral obligation for him to communicate and to put in certain words, to formulate, not only to alleviate the burden of His Endlessness, but to help to make those whom he can reach understand the means for wanting to Wake Up. In that way it is like sending a messenger from Above, in the terminology of Gurdjieff, to Earth, in order to correct on Earth certain conditions which are not becoming to man, and that then the obligation of such a person in doing this, that is in helping to maintain in that sense the cosmology of the Universe, reaches a state which in Gurdjieff is called Martfotai. It is a state of a Planet, in which that emotional understanding of that what is required for man to be and to become is then tested by returning to Earth to see if in that particular process he can maintain his Consciousness. This is Cosmic Consciousness.

One can say one doesn't have to go much further, and it's quite true, because outside of Cosmic Consciousness there is absolutely no way for ordinary man to have any concept of what is meant even by the Milky Way. Our own mind, as it is at the present time by looking at it, we can absolutely not fathom what is taking place outside of us. We already have such a terribly difficult time to understand a little bit about Mars or about the Moon and the Sun. Who knows? But outside our Solar system all we have is what Gurdjieff calls the blinking lights of Karatas. It is some kind of a reflex, something in which sometimes when we are assembled in the Etherokrilno of the totality of oneself, that is in one's brain, contemplating the Universe, that at certain times like lightening certain things, or like perhaps a tower of light, you know, an indicator which swings around, at times reaches one; only at times, the rest it leaves you dark; but this kind of swinging around like a lighthouse will give you at the time, expressed most likely in a certain code belonging to that lighthouse, so that one can recognize it; it gives then, at such a time, an indication that something else exists which is worthwhile for the moment one is affected by that light, the same way as lightning and thunder are the two things that are — that belong together. The light lights up the landscape in order to give me perspective.

The thunder, which is equivalent to it; it takes place at the same time, but comes a little after; is a realization of me that some Work has to be done. And that you might say is exactly the situation in which we find ourselves, on account of having the difference between light and hearing, so that the sound waves reach us a little later than the light waves will reach us. The sound waves are comparable to that what will take place in one's heart. The light waves are comparable to what takes place in your mind, and that there is always a little bit of a time elapse between the two. But unless the time elapse

is there, culminating in the result of hearing the thunder, there is no further effect. And what we call a lightning effect at a distance is very nice to look at, but it doesn't bother. It's too far away. When I hear the thunder, I start to count the time between the lightning and the thunder. And when I say, "Oh, one, two, three. Oh, it is very near," I get a little scared. This is Work. If I can see it that way, that at the time when the lightning strikes me, that is when there is the possibility of my mind seeing the necessity of Work, and then hearing the thunder and hearing it near, the realization that something on my part has to be done; then being scared of dying, I will try to live. And then I Work.

M1321

Enneagram and Cosmic Consciousness

Gradually out of the being born, during the process of living, I become identified with that what is the part of life which I now represent in the form of my personality. And for quite some time I will hold on to that kind of a part of life, setting it free, and the final test is that at the moment when I am really free, then I can understand that I need not have my name attached to that life. Then that what is me is ready to be destroyed for the sake of life uniting with the totality of all life. But we are constantly blinded. We are constantly affected by that what we see with our sense organs, and they belong quite definitely to my physical body. Which means that it is an Earth quality of myself. And as a result, since I'm living with that, I don't live with either my spiritual possibilities, and I don't live with any intellectual ones. But when they start to develop, and when my Emotional body can be Kesdjanian, and when I really have a Soul, then at that point, I can understand that form is not needed for Life. Then I can break the form, and Life, at that time I am willing to give up for the sake of the totality of joining all Life existing. Which for me then becomes His Endlessness, and then being again joined or fused with Infinity, I become Infinity. But this time, having gone through a life of experience, I understand that Infinity can become finite whenever Infinity is put in a form of any kind.

Life as such on Earth is such a small fraction of the totality of all manifestations of all Life in the Universe. It only happens on Earth. But that the conditions of life exist of course all over, you might say, it is Omnipresent. So it has to fill, if we can use that word, all the totality of space and all totality of time. Otherwise I never will understand Infinity, I will never understand Omnipresence, I will never understand Omniscience, or Omnipotence. And it is this question of "OM" which we indicate by saying "I AM", that gives me the realization of an experience that Life is Me, regardless of my form. And when I can lose this thought, (form) I will find my Life. You see, I see life on Earth as just a little bit of something that happens to appear during what we call our lifetime. And the totality of all Life existing is something way in the past - I have to use that terminology - because it's the only way I can indicate progress, by putting it on a time scale, so when I say before birth and before conception, I existed in some form of life, but without my name, it became crystallized for me when I got a name and I became a personality. And now going up the scale, I still have this idea that that what is now my life, that I become responsible for since I Work for freeing it, that then I want to hold on to it.

This is the first difficulty. First the realization that that what is my life is really not mine, but temporarily it has my name, I make myself responsible for it, in order to set it free. And then I become identified with the fact that I worked for my living. The first step is to realize what I am. The second step is to understand that that what I am is the totality of everything. That is why the changes are gradual. And we call it simply step-wise by losing more and more the bondage in any kind of a form which for Earth happens to be 48, to use simply Ouspensky's terminology. And the next scale would be 24 and the next would be 12 until finally to three.

And then at three I'm confronted with a very difficult thing, because I'm still in a finite state. At the same time I know that Infinity has to be reached as something that has to become an experience for me. And the only way I can do it is to make out of the last three, as laws, one. And when the unit exists, it can expand into all corners of the universe as infinity. At such a time I realize that that what I am now is also Infinity. But being born on Earth I have to use the terminology of Earth. I have to use what I now have, being educated because of my body being what it is, with my sense organs, and I adhere to that to the last. I cannot free myself from that until the simplest form of myself - as manifestation has been reached. That is the three. And in the three, all phenomena will disappear. And what will be left is a noumenon, which is a being. It is not as yet an entity until it has fused totally. And then in that fusion, I become God. But it is not I becoming God, it simply means God then is. And I am part, but I cannot say it's part, because that means separation. But when I say, "AM", then "I", what used to be, in the olden days, "I", is now AM-ness only. I am bound by this life, the way I have to live it because this is what at the present time is allowed for me to understand as a result of being on Earth.

Ross: But I find that the stronger what is inside becomes, the clearer I see the effects of what is outside and the question of balance then becomes more and more of a problem.

Mr. Nyland: Because you are not willing to leave the outside for whatever it is. If you could accept the outside for whatever it is, like you have to accept your outside as your life, as manifestations or behavior, and you can accept it for whatever it is, then you're free from it. You don't need a balance at that time, because Inner Life and outer life then have joined. Or rather what takes place is that from the outer life one goes to the Inner Life which is an essential quality, and from Inner Life one reaches a Center, and these are the three things that are needed. I become loose from myself, ready you might say to go over into any other kind of a form of being because once I start from this level to go to the next, that is a logical sequence of steps, but the

final step is when I go from my Inner Life to my Essential Being as non-dimensional.

The two possibilities are if I want to explain it in the phenomenal world, that I proceed from level to level until I finally perceive what I call Infinity. In actuality, what takes place in oneself is the reaching of that what is the center of oneself as Life, Magnetic Center through the development of going from outer to inner to essential inner to essential essence. So the process for man as he is on Earth is that he discovers for himself what he really is. Without having to go in a phenomenal world from one level to another he stays on Earth but inside he experiences the different levels of the Universe. If one puts Conscious man as the ultimate aim for man on Earth and many times we talk about that and sometimes explain it in such a way that what man for his own Solar system has to do is to reach his Sun.

But when we go relatively speaking from the fact that that what is one Solar system, of which I happen to be, of which Earth is a part, that then the next step in order to reach God would be as an entity, entering into a different realm of the possibility of which I always call the second spiral of the Enneagram. Which is simply the condition of the Solar system as one in which then that same kind of function repeats itself. If Do-Re-Mi is for the the development to reach the unity of the Solar system of my own, because I'm bound to that what I consider my Solar system, the Sol-La-Si of that octave is the possible development of losing that what I now still consider myself into Infinity. And there have to be these two steps. If it is a development of myself, the first step is that I live internally. That is for me my Do-Re-Mi of the triad of self-development. And the second will be the Sol-La-Si for my development, becomes in terminology that I can understand it, Cosmic Consciousness.

And the reaching of the point within myself, non-dimensional either in time or space is exactly the same as reaching of the upper level where three go over into one as Infinity. I only use the images of different levels because I'm not sufficiently developed to understand the different levels in myself. And all the time we will have to use images that are familiar because we live on Earth with the words we use. And the difficulties that we have with that kind of a communication, with ourselves, in talking with ourselves, is that all the time I want to put certain things in words and that an idea of what one really should do is to get free from the words in order to go over first in a state in which feeling predominates which does not need words, and where the feeling will give me the same kind of a knowledge but in a different way. This is Kesdjanian. And the second step is Kesdjanian again changing over into a Soul, in which the freedom even by means of Silence as energy

represented by an Emotional state is used for the further development of Soul in order to complete itself.

But in that process belonging to Sol-La-Si of Intellectual body, I'm already on the second round of the Enneagram. Because the Sol-La-Si of Intellect belongs between nine and the new three in the second round. It simply means that at the time when Soul is being built, I'm already with one foot in the possibility of Cosmic Consciousness. The Sol-La-Si of Intellect is the umbilical cord which binds me from my ordinary development as a Conscious man into the possibility of becoming a Cosmic Consciousness. The emphasis of my own Solar system is still on man as he is. And the harmony for man to become what he is, is that he can strike a chord which becomes one in the relation to God. When he is in relation to God he is in the second cycle. At the end of the second cycle simply means that he has reached a Conscious state in which he understands what Infinity is but he is not as yet there.

And the third cycle of the Enneagram is the fusion process of all three bodies in him or in the combination of that what he is willing to give up in order to make that what he is not, exist. To allow God to exist instead of me as a personality. What Jesus means by, "To lose your life in order to find it". Ultimately I have no interest in my life. And when I can equate Life with God, I disappear. But "I" is only to be used as a guide to lead me to God. And in that sense then I start to understand that that what I am now on Earth regardless of all the forms that have to be used in order to maintain myself on Earth, gradually the forms will disappear. Or in the process of becoming Conscious, that what is the covering becomes transparent.

You see, in all forms of religion, all forms of mythology, always this question of the repetition of form, having life in it, but the forms always change. And if you apply that on a Cosmic scale, it doesn't matter at what particular point of the Cosmic scale, it happens to be always Life is there, but in a certain condition as regulated by the form it has taken. Gurdjieff talked about the creatures on Saturn or the creatures on Mars. They have different forms. Still they are alive. But for us to understand it with our limited sense of what Earth allows us to understand, is utterly impossible to conceive of any other form of Life, than only as a human being. And therefore if we describe the man from Mars, he always looks like a man. And he isn't at all. We always drag God down to what we think he is, instead of allowing God to tell us what we really are. And the only time when it might be possible is when one's mind and one's heart changes in such a way that they can have a concept of an entirely different kind. Not natural, but belonging to Great

Nature. And that a man as he starts to grow, his aim must be to free himself from that what he is now.

That's his bondage. I am bound by my body, but my body means my manifestation, it means the limitation of my mind, and the limitation of my feeling. That is my bondage. And I only will free myself when I discover how to create an instrument that will be sensitive to the existence of Life without wishing that Life to take on the form with which I'm familiar. There are thousands and thousands of forms of Life. And man just happens to be one little bit. Just that is what we see. And we think it is all.

Thelma: When you say, "Outside of me", What? Everything?

Mr. Nyland: Yes. It has two meanings. What is outside of me is similar to that what is inside. I use the outside in order to illustrate for myself a little easier that I am part of something that is greater and bigger than I am. And when I say that what is outside of me, I simply mean the Earth and the Planets and the Sun. I can picture that as a unit in which the Earth happens to be what it is, now. But if the Earth becomes my body, and the Planets are my feelings and the Sun is my intellect, that what I wish to develop is for me my own Solar system exactly the same as when I look to the outside and when I see it, this can take place within myself in creating a Solar system within myself. And that Work means that within this Inner development, I make my Inner world a Planetary world, and I call it Kesdjanian body and I make my Solar world, that is the Sun, my Soul body, within. So it's exactly the same only the direction is different. One is towards the outside because I see it as a phenomenon, that what is a development towards me inside is noumenon for me. But the principle is exactly alike. That's really the meaning of "So above, so below", you know.

M2069

What will I tell you? What are the experiences of a person who gets to be as old as I am today? I finished yesterday my eighty-first year. I began today the eighty-second. It means really that I went around the Enneagram nine times. Now it will be the tenth. In going around from nine to one, and then around the circle, gradually one not only hopes, but also one actually goes up in a spiral dependent entirely on experiences of one's own life leading to maturity and further understanding.

One does that regardless of any kind of a knowledge of Work on oneself. It is a natural phenomena that that Enneagram becomes smaller and smaller, and that the circles, each time when one reaches nine, are a little higher than the one before, that then the circle itself has shrunk. It is indicated in ordinary life that time goes very fast as one grows older. It is really that the distance that one has to travel becomes more and more familiar to one because it is repetitious. The speed with which one can travel depends a great deal on Mother Nature, which includes for oneself the condition of one's physical life. It can be hastened. We can burn up more oxygen if we want to; but the indication of anyone getting a little older is that he will slow down and take it perhaps a little easier and not spend too much energy as he used to, partly because he really cannot and doesn't manufacture as much, but also because his interest starts to become a little less. It is different with a person who is interested all his life in a search for freedom for oneself, because for him time has not the same meaning in the first nine years as it has in what I now call the last nine years. Because to a great extent I consider this a particular point in which I ought to have finished with eighty-one years, and in which now the following years - and whatever may be given to me - will have to take on a different kind of characteristic.

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The relationship of the conversion is the relationship between Do — lower Do and higher Do, separated by an octave. The relationship for a man is the relationship of energies produced in the earlier years of his nine-foldment which can be reflected and returned by others and then have the quality of the later years of his nine-foldment. This is, I believe, the understanding of a proper relationship between people, because in principle it remains the same if you say, "My love goes towards God," or, "My love goes towards someone else I wish to help." In principle it is the same. The result is also the same.

The Lord smiles benevolently at those who make an attempt to wish to become free. The person who is the recipient of energies of a certain kind to be used for the purpose of further growth, transforms such energy within himself or herself in such a way that then they can be reflected - you might call it - as a counter-love. They can be, not necessarily have to be, but if they are being reflected and returned to its original source, it is on a higher level and it is during that process of conversion, as if this energy during that period has gone through one cycle of the Enneagram.

I hope you understand the reason why I talk now this way, because for all of us it is necessary to place more and more the accent on real caring for each other and thereby eliminate your own stupidities.

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I say this kind of maturity is not easy to come by, because we live in such difficult conditions and we are made to be forgetful by the organ Kundabuffer and the consequences. But again and again, such realizations of the existence of the Earth as it is and as such existence of course affects everybody, that I cannot put blame on that than only realizing it as something that was to be, and had to be, and I have to take; that in this process, understanding the framework of unconsciousness, I Work for my Consciousness within the framework of my ordinary existence on Earth, I Work for the possibility to enter into Heaven. By accepting the fact of my birth, I prepare for the possibility of an understanding of my death. I want in my life to have an understanding not only why I happen to be here, but what good will it be for me to be here so that towards the end of my life, as I say, having gone through several Enneagramatic movements - many octaves of one's life, many sections of nine - that out of that totally could come a certain wisdom which then I would say can, in truth, stay with me, which I don't have to give up because that then becomes my birthright.

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Will we drink? And to what? As a symbol of Gurdjieff, Armagnac still stands with us. You must not forget it. You must not misuse it. It belongs to Gurdjieff because he established that; and for whatever reason - I do not know. If you want to continue with that as a symbol, do it. It might remind you.

And all I ask now, when you drink: Try to remember the laws of the Enneagram. The Enneagram is made up of three bodies on a circle - from nine to six is one, from three to nine is the second, from six over to three is

the third. They overlap. It is exactly the same as the symbolism expressed by the Three Body diagram. It is only in the form of a circle and it makes it easier to understand growth because within that circle and its central point, your Magnetic Center keeps its own place until finally the spiral can reach the vertical line which is rising from Magnetic Center up towards Heaven, and at a certain point of that vertical line the end of your spiral will be attached. At that time one dies to this world and the rest is known only by the grace of All-Father-Maintainer, His Holy Righteousness and Unselfish Creator.

To Gurdjieff.